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If our friends who fator us with manuscripts for ion wish to have rejected articles returned, the nust in all cases send stamps for that purpose.

What Rufus Choate Said.

President Roosevern's remarkable denunciation, at Milwaukee, of the Northern Securities merger when the case in question was still under the deliberation of the Courts, pointed a very striking situation, as the Northern Securities case was a Government prosecution, begun not by Minnesota or Wisconsin, but by the President, through the Attorney-General, and emphasized as a Government case by recent legislation appropriating money to promote its speedy succees, as well as by an Executive certificate that it is a case of " general public importance.

Judges are human, and cannot be expected not to take judicial notice of the origin of the causes before them, and of official, or party, or popular, pressure behind them.

The judicial tribunals of the United States are, in a sense, all of them " Government courts," but in a remoter aspect they are all the " people's courts," inasmuch as the voters choose the officers who appoint the magistrates.

A half century ago there was sitting in Boston a convention to revise the Massachusetts Constitution, and it had under consideration the appointment and tenure of judicial officers. RUFUS CHOATE was a member of the Convention, and made a speech which had great fame in that day. Among other things, he said in description of an ideal Judge:

He shall know nothing about the parties; everything about the case. He shall do everything for justice; nothing for himself; nothing for his friend; nothing for his patron; nothing for his sovereign. If on one side is the Executive power, the Legislature and the peoplethe sources of his honors, the givers of his daily bread-and on the other, an individual, nameless and odious, his eye s to see neither great nor small; attending only to the 'trepidations of the bal-If a law is passed by a unanimous Legislature, clamored for by the general voice of the public, and a cause s before him on it, in which the community is on the one side, and an individual, nameless or odious, on the other, and he believes it to be against the Constitution, he must so declare it-or there is no Judge."

Mr. Cleveland on the South and Its Burden.

The Milure of negro suffrage to uplift the chancipated race to the proper level American citizenship was declared and discussed by Mr. CLEVELAND on Tuesday night in a speech which merits study South and North.

previous utterances of any statesman or philanthropist on this immensely important problem have gone nearer to the heart of the question. Mr. CLEVE-LAND's remarks on the subject were entirely free from cant: original, vital, earnest and distinguished throughout not only by generosity of sentiment toward the negroes themselves and the Southern whites most immediately concerned with the problem, but also by an accurate and most sympathetic perception of the degree in which the latter can justly be held responsible for the failure of the experiment. Of that failure he said, in a single brief and clear

"I believe that neither the decree that made the slaves free nor the enactment that suddenly invested them with the rights of citisenship any more purged them of their racial and slavery-bred imtions and deficiencies than it changed the color of their skin."

Substantially the same admission of failure and the same explanation of its cause were offered in the speech of a distinguished Republican, Secretary ROOT, at the Union League Club about two months ago. Mr. Roor said, with a candor equal to Mr. CLEVELAND'S:

"The question was what to do with the black man who had been a slave from his infancy. The answer formed in these walls was: Give him citisenship, equal rights, and he will rise. And included was the implied opportunity to exercise these rights. I fear we are compelled to face the conclusion that this experiment has falled."

Secretary Roor then referred to the ractical denial of the suffrage to the black man in most of the States where he composes the larger part of the population. We are aware that the context. has led some commentators to argue that the Secretary of War meant that the experiment of negro suffrage failed only because it had no fair trial, not because its success was inherently impossible. That interpretation, however, is apparently excluded by a later passage in his

" So the country has to face the fallure of the plan adopted to elevate the blacks when they were freed, by conferring upon them the suffrage-the failur to teach them the competency to enjoy !."

We have placed Secretary Root's condusions alongside of Mr. CLEVELAND'S. secause, considered together, they help to eliminate partisanship from the disrussion of the negro's present and future status, and to put the question where it ought to be, on a plane far above that

of organization politics and policies. The Democratic ex-President went further and discussed a branch of the subject which the Republican Secretary of War did not touch:

I de not know how it may be with other Northern friends of the negro, but I have faith in the honor and sincerity of the respectable white people of the uth in their relations with the negro and his improvement and well-being. They do not believe in the social equality of the race, and they make no false pretence in regard to it. That this does not grew out of hatred for the negro is very plain. It seems to me that there is abundant sentiment and abundant behavior among the Southern whites

charging this denial of social equality toward prejudice, as we usually understand the word. Perhaps it is born of something so much deeper and mor imperious than prejudice as to amount to a racial

It would be difficult to give a fair idea of the justice of Mr. CLEVELAND'S attitude without quoting at least one more paragraph from his address at the Madison Square Concert Hall:

" Whatever it is, let us remember that it has con doned the negro's share in the humiliation and spollation of the white men of the South during the saturnalia of reconstruction days, and has allowed kindly feeling for the negro to survive the time when the South was deluged by the perilous flood of indiscriminate, unintelligent and blighting negro suffrage. Whatever it is, let us try to be tolerant and considerate of the feelings and even the prejudice or racial instinct of our white fellow-country men of the South, who, in the solution of the negro problem, must, amid their own surroundings, bear the heat of the day and stagger under the weight of the white man's burden.

These words are as generous as true. We believe that they represent a public opinion in the North that is growing fast, and is bound to become prevalent, without regard to party lines.

To promote as much as we can a better understanding in the North of the Southern point of view-a fuller recognition of what Mr. CLEVELAND calls the honor and sincerity of the respectable white people of the South in their relations with the negro and his improvement and wellbeing-we invite unprejudiced attention to the exposition of Southern sentiment contained in the remarkably instructive series of despatches from the South which THE SUN is now publishing.

They there, and not we here, bear the neat of the day and stagger under the weight of the burden.

A Revolutionary Movement in the

Episcopal Church. To-day the trustees of the General Theological Seminary of the Protestant Episcopal Church meet in Chelsea Square for the election of a dean in succession to the late Rev. Dr. HOFFMAN. As this board is composed of every Bishop of the Church and fifty other trustees, one-half elected by the House of Deputies of the General Convention and one-half by certain dioceses, it represents the whole Episcopal Church of this country, and the election, therefore, is of peculiar significance at this time when something approaching a revolution in doctrine and practice is agitating both the Anglican Church and its American branch. How far this revolution has proceeded.

or rather whither the party responsible for it is tending, is indicated strikingly in the official paper of the most extreme section of the Ritualists. This paper, called the Lamp, published at Garrison on the Hudson River and edited by the Rev. Spencer Jones, is an outspoken advocate of the principles of the "Roman" party, or an "advanced " division of the Ritualists, which a correspondent representing it avers, in another column of this page, " is fast growing in adherents all over the world." Relatively, however, it is still small. The great mass of "Anglo-Catholic" party stops far short of its demand for "the resubmission of the English Church to the supreme authority of the Holy See." But Lord HALIFAX, a conspicuous Ritualistic champion, looks forward not regretfully to the disestablishment of the Church of England as a consequence of the present Protestant agitation against the extrem-

inferentially, to " reunion " with Rome. The Lamp is much franker than Lord HALIFAX. Without mineing its words it cries out unceasingly that sheer obedience to the command of CHRIST requires this " reunion." Here, for example, is an extract from the leading article in its April number:

" Under the guidance of the Holy Ghost the Anglican communion is slowly but surely retracing the steps which in an evil time led her far afield from the Rock of Peter; every year the theological distance between Anglicanism and the faith of the Holy Roman Church is materially lessened; text books drawn from Latin sources, such as MORTIMER's Catholic Faith and Practice,' are crowding from our shelves the dusty tomes of JEWELL, PRARSON. HOOKER and HALL. St. THOMAS AQUINAS IS A greater authority among us than Bishop JEREMY TAYLOR. The decrees of Trent and the Vatican are leavening the whole Anglican lump. Another generation may find the Anglican Communion clamoring for a General Council to settle the final terms of peace and rivalling the Ultramontanes in contending for the honor of the Vicar of CHRIST."

The letter of our correspondent which is printed in another column of this page gives other expressions of opinion and desire to the same effect. He also gives the significant information that an Anglican clergyman in Japan has gone so far as to emphasize his belief in the necessity of a return to union with the Holy See by beginning " to pay Peter's Pence, sending his annual contribution to Rome like a good Catholic." All this is the more remarkable because the Pope has denied the validity of the Anglican orders, and a clerical correspondent of the Lamp acknowledges that if " I go into a Roman Church the priest, if he knows who and what I am, refuses to give me Holy Communion."

The editor of the Lamp, however, does not believe that the "happy consummation of a restored unity to the Body of CHRIST will ever be accomplished by individualists here and there leaving this Christian body or that and joining the Church of Rome "; but holds that by the leavening of the whole mass of the Anglican Church with Catholic doctrine it will be driven logically and of " divine necessity " to " resubmission " " to the supreme authority of the Holy See. That is, he would " multiply the Catholics within the Anglican fold until they possess the sanctuary ' and are able to redeliver the keys of the kingdom." He quotes with approval a letter from a Philadelphia "Catholic" in another paper, as a "real contribution to Church unity." these suggestions of 'practical ways of promoting our position as a factor in the

Catholic system": " My first suggestion is that when our lot is cast, either temporarily or permanently, in a neighborhood where the Anglican Church, if it exists at all, provides only matins on Sunday instead of mass (perhaps having an occasional 'Communion Sunday'), that under these conditions we consider ourselves bound to hear mass at a Roman church if one is at hand. I think I am correct in saying that there would be no objection on the part of the Roman clergy to Anglicans being present for the

is that we take pains to speak of Roman Catholics with respect and love; that we drop entirely the use of the word 'Romish' and similar adjectives of an dlous nature."

Protestantism the Lamp always speaks of with horror; as for example:

" Until the Judgment Day we shall never know the damnation sectarianism and achism have brought upon the souls of men. The loss of Catholic unity and the consequent loss of men's faith in he saving power of the Catholic Church has, we believe, peopled hell with more souls than all else that Satan has been able to do to render null and vold the redemptive work of the Son of God. In view of this awful fact let us have done with the giorifica ion of that greatest victory of the gates of hell against the Church of CHRIST, the so-called Refor-

In the "Rosary League Leaflet," which accompanies this number of the Lamp, are directions " how to say the rosary," and one of them is to "say the following":

" I salute thee, Holy MART, Daughter of GoD the father, and entreat thee to obtain for usa devotion like thine own to the most sweet Will of GoD.

" Holy MARY, Mother of God, pray for us sinners now and at the hour of our death. Amen.

" I salute thee, Virgin Mother of Gop the Son, and intreat thee to obtain for us such union with the Sacred Heart of JESUS that our own hearts may burn with love of GoD and an ardent seal for the con version of souls. Hall MART, &c.

" I salute thee, Immaculate Spouse of GoD the Holy Ghost, and entreat thee to obtain for us such fielding of ourselves to the Blessed Spirit that we may never grieve Him in thought, word or deed but in all things He may direct and rule our hearts.

We do not refer to this very remarkable movement in connection with to-day's election of a dean of the General Theological Seminary as suggesting that it will have any direct effect on the decision to be made, or that there is any sympathy with it in that institution, but as indicative of a tendency in Ritualism which creates anxiety among the opponents of that party lest the election should seem to give to it a shadow of encouragement. Undoubtedly, this revolution, so openly proceeding with a view to " resubmission to the Holy See," engages the outspoken support of only a very small part of the Ritualists, but, probably, of secret favor it has more. So far as concerns the Church of England it is quite unreservedly for disestablishment. Our principles," writes a clergyman in the Lamp, are " working themselves out to heir legitimate conclusions, I do not say the disestablishment, for that, already, is going on before our eyes," and " the disruption of the Anglican communion, at least in that shape in which we have known it, may be said to be almost within

Obviously, the end the "Roman party is working for is nothing short of he destruction of the Anglican Church as a separate organization and its complete absorption in the Church of Rome.

Desertions in the Navy.

Study of the problem of desertions in the navy, to which reference was made in our news columns on Saturday, has ed Mr. H. C. GAUSS, confidential clerk to the Secretary of the Navy, to some very interesting results of investigation. He thinks that he has proved that certain laws govern the matter, and he formulates them.

Marked changes in the total strength f the enlisted personnel of the navy, whether upward or downward, are ac companied by an increased percentage of desertions; active efforts to secure a maximum strength are accompanied by an increased percentage of desertions; when the enlistments have become normal, desertions decrease; the maximum percentage of desertions is about seventeen in peace, and the minimum a little over nine, the normal being between eleven and twelve.

Mr. Gauss begins his consideration of the matter with the year 1876, the earliest for which data are at present available in the Department. In that year the strength of the navy was reduced from 8,500 to 7,500; and the desertions were 16 per cent. As the strength reached its minimum, the desertions decreased, being 11.6 per cent. in 1877, and 9 per cent. in 1878. In making the reduction, says Mr. GAUSS, "ships' crews were broken up, and there was a spirit of unrest and disturbance" among the men; when this had passed, desertions decreased, and stayed near the minimum until 1887, when the percentage was 9.2. In that and the next year the commissioning of the first vessels of the " new navy called for an increase of enlistments, which was attended by an increased percentage of desertions, the figure reaching 13.4 per cent. in 1888, and falling

to 9.1 per cent. in 1889. In 1891, with more vessels to be manned recruiting was pushed so earnestly that thrice the work was stopped because the authorized strength was reached; and desertions reached their high-water mark with the percentage of 16.8. This figure decreased slightly in 1892 and 1893 (15.2 per cent. in both years). In 1894 the authorized strength was placed at 9,000, an increase of nearly 10 per cent. Desertions should have increased too; but they did not, because the very size of the increase permitted recruiting to be pushed steadily and systematically, without sudden starts and stops. In 1897, however, with an increase of enlistments, came an increase of desertions, which amounted to 12.8 per cent., falling again in 1898, the war year, to 5.7 per cent. Men do not desert in active war time.

The reduction of the war strength in 899 brought increased desertions to 13.9 per cent. Since then the enlisted strength has been increased each year by upward of 20 per cent.; and desertions have followed suit, reaching 14.7 per cent. in 1900, 16.7 in 1901, and falling

again to 14.1 in 1902. During the past winter, though recruiting continues actively, desertions have decreased. At the end of November, though the strength of the navy had been increased by 25 per cent. over the corresponding month of 1901, desertions had increased by only half of 1 per cent.; in December the strength was larger by 29 per cent., but desertions had fallen off by four-tenths of 1 per cent. At the end of March the strength was one-third larger than in March, 1902, and desertions were one-tenth of 1 per

cent. smaller. Mr. Gauss concludes: "There is reason for belief that the great body of new material added to the navy in the last two

or three years is being worked into a contented. Moient personnel and that the measures taken to improve the service and make it more attractive have been wisely conceived and successfully carried

Those who wish well to the navy will hope that the improvement may continue uninterruptedly.

Money Wanted to Regain the Palma

Trophy. A note from the secretary of the National Rifle Association of America informs us that he learns officially that at the Bisley meeting of the National Rifle Association of Great Britain there will be teams from Australia, New South Wales Scotland and Canada, and possibly from Austria, Belgium, Switzerland and France.

No arrangement, however, has yet been made to send a team of riflemen from this country, and at present, says the secretary, "the prospects of raising a fund to send a team abroad are very

Popular subscription is needed to provide such a team, and to raise the necessary funds THE SUN will gladly act as a repository. About \$8,000 is needed. any part of which sum sent to THE SUN office will be duly guarded for the purpose specified.

Remember that the Palma trophy was taken to England from this country last September! Its repatriation is an Ameriican duty, and only a team of riflemen can bring it back.

In an evil moment Gen. CORBIN said that e would reform the music of the United States Army, and then the trouble began. Composers high and low have unloaded their wares upon him and each has asked him for a personal opinion of his work. In PLATO'S "Republic" Gen. CORBIN will find an excellent rule for managing the musical department at the army posts. Plato said:

" We shall permit nothing but simple music caldignified and resolute sentiment. We shall not allow either the walling Lydian or the soft and convivial Ionic mood: but only the Phrygian and Doric moods. Nor shall we tolerate either the fife or complicated stringed instruments: nothing except the lyre and harp, with the Pan's pipe for rural abodes. The rhythm or measure must also derate man. Bad rhythm, ungraceful and inecorous demeanor, defective proportion, &c., are ompanions of bad speech and bad dispositions."

There is meat in all this for the Adjutant General.

Opposition to the bill to allow extra money to Supreme Court Justices who have duties outside of their home county and support of the bill to spend \$50,000 in sending Gov. Odell and party to the St. Louis Exposition are not in agreement, yet we notice that some members of the Legislature do both.

If the builders of the Maine are not to blame for the structural faults revealed by use of her guns, then the blame must belong to the navy.

While the dollar does not make the man, the horse power makes the ship. Consequently, the Kaiser Wilhelm II., which quently, sailed on Tuesday on her maiden voyage from Bremen for New York, is the finest of all ships. The first queen of the sea this generation was the Alaska, which had less than 10,000 horse power. The new Kaiser has nearly 50,000 horse power.

Assistant Secretary Alles Leaves the Treasury Department.

WASHINGTON, April 15 .- Assistant Secretary Ailes severed his connection with the Treasury Department to-day and will enter upon his duties as vice-president of the Riggs National Bank to-morrow. The officials and clerks of the Department will attend a dinner in Mr. Ailes's honor to-

Shamrocks One and Two.

To THE EDITOR OF THE SUN-Sir: The ecords of the trials between the first two Shamrocks do not show the first to have been about as good as the second, as the British critics you quote have suggested. They had one brush on May 5, 1901, in a fresh, squally northeast wind, both carrying club topsails. With a ten-knot breeze, a strong tide and little sea the first Shamrock was no match for the second. The race was not over match for the second. The race was not over a measured course, but the conclusion of the experts present was that the newer vessel was greatly superior to the old in beating and that in running they were about equally matched. On May 12 with the wind fresh and steady, the second Shamrock beat the first 5 minutes and 5 seconds over a triangular course of twenty miles. On this occasion the challenger beat the older yacht in running. These two contests satisfied the British yachtsmen that the new Shamrock was much faster than the old one.

B.

A True American at the Graves of John Tyler and George Wythe.

TO THE EDITOR OF THE SUN-Sir: While visiting the South a short time since. I had occasion to visit the historic city of Richmond, Va. Among the most prominent places of interest were those of the grave of President John Tyler in Hollywood Cemetery; the ancient and historic St. John's Episcopal Church, in which Patrick Henry delivered his thrilling and immortal "Give me liberty or give me death" speech, and the old burying ground attached, which con-tains the remains of George Wythe, one of the signers of the Declaration of Independence. To my sorrow and regret the grave of former President Tyler is in a very much neglected condition. The only thing that indicates where rests all that is rtal of the tenth President of the United States

is an ordinary marble slab with his name and the date of his birth and death thereon. The grave of George Wythe is in a still worse condition. Not even a stone marks his resting place. Only an ordinary wrought-fron stake is stuck in the ground where the grave is supposed to be, the sexton of the church pointing it out to me. Not even his name is mentioned.

I am an adopted citizen of this magnificent counry. I know something of the history of its great nen of the past and their mighty deeds in the cause of liberty, justice and freedom; and the principal object of this communication is respectfully to suggest that a subscription be taken up, in any manner your judgment may dictate, and the funds applied toward erecting fitting memorials to George Wythe and John Tyler. My enthusiasm may be accounted for because I was born in far-off Hungary—Hunfor because I was born in far-off Hungary-Hun gary that gave to the world that splendid patriot

1 MADISON AV., New York, April 14.

No-Stick Stamps.

TO THE EDITOR OF THE SUN-Sir: Why have the two-cent stamps so little sticktolitiveness? Lick them little, lick them much, they fall to perfectly adhere. We at our office are not at all stuck on nem. The difference between good and bad gum-ning is a whole fortune. Who is the lucky con-ractor, and who the Government official who got ne "rake-off" for blindness? NOTBORAST. he "rake-off" for blindness?

NEW YORE, April 14. Business Men and the Guard.

TO THE EDITOR OF THE SUK-Sir: I have read with great interest "Guardsman's" letter as published in THE SUK of this morning. While not greeing with all his statements, I think he is pretty APRIL 15.

Can Our Hunters Take Water ?- Try 'Em. To the Editor of The Sun-Sir: The recent high-jumping contest at Durlands Riding Academy high-jumping contest at Durlands Riding Academy was most interesting, and proves that our hunting-class horse equals the best of English and Irish timber topping—but do they as qualified hunters? How are they over water—can they equal the St. Albans English record of 39 feet, 6 inches over! I hear in many instances, water jumps balk the whole hunting fields here. Let us have a championship cup over water.

C. D. L. New York, April 11.

THE GROWTH OF RITUALISM. The New "Roman Party" in the Episcope Church and Its Defence.

TO THE EDITOR OF THE SUN-Sir: I was much interested in your editorial of April 5 on "Ritualism and Rome." It was a clear and kindly analysis of the situation in the Episcopal Church: but it made no mention at all of a new party which has arisen in that Church and has attained no mean proportions, although, as yet, its existence hardly seems to be known to many both within and without the Church.

I have before me a copy of the Lamp, pub lished at Garrisons, N. Y., a paper vigorousl and ably edited in the interests of this ne school. In it the Rev. Spencer Jones, author of "England and the Holy See," tells us that there are four parties in the Anglican Church, viz.: "An Anglo-Catholic party, a school of Protestant Evangelicalism, a school of Rationalism and, in more recent times, a Ro these that he himself belongs, and of it the Lamp is an advocate.

What are the principles of this "Roma school"? We are all familiar with the "Low Church" accusation of "Romanizing," for years brought against the Ritualists. If taken in the sense in which it was meant, viz.: that Ritualists are consciously working to make converts to Rome while at the same time hypocritically pretending to be loyal to Anglicanism, the charge was grossly offensive and conspicuously untrue. But the new cheal of Situalists are cally admit that they Anglicanism, the charge was grossly offensive and conspicuously untrue. But the new school of Ritualists not only admit that they are, but also claim to be, "Romanizers" in a fair and legitimate way. For instance, they openly, frankly and honestly announce their intention to persuade all Anglicans to return to obedience to Rome. Beside this clear and open purpose of undoing the work of the Reformation, what do such trifles as mass vestments, incense and elaborate ceremonial (of which correspondents in your columns complain) amount to? complain) amount to?

But the principles of the young and vigorous Roman party can best be seen by some quotations from the April number of the Lamp. In an editorial entitled "Who Is the Author of Division?" we read:

Author of Division?" we read:

Protestants who glory in their sectarian divisions, yes and Anglicans who glory "in their separation from the Apostolic See, glory in their shame!"

" " Wherdin lies the remedy, save to acknowling the error our fathers made four hundred years ago and by concerted action to take the necessary measures which will in due time heal our schisms and make us Catholics indeed by reconciling us to the Universal Father of Christendom and reuniting us with the Holy Roman Church, the Mother and Mistress of all Churches, in while resides the seat of supreme authority, the centre of Catholic unity, the Chair of the Biessed Apostie Peter, to whom our Lord said. "Thou ari Peter and on this rock I will build my Church and the gates of hell shall not prevail against it."

So that when you spoke of Ritualists as

so that when you spoke of Ritualists as rejecting "the primacy of the Bishop of Rome, the sovereignty of the Pope, as a spiritual usurpation." that statement is no longer true of Ritualists as a whole, but only of those who have failed to advance with the latest development of the party. The Roman party claim (and truly so, it seems to me) that their principles are the logical and natural outcome of the Oxford Movement, its flower and fruit. Says the editor of the Lamp;

The terminus ad ouem of the Lamp:

The terminus ad ouem of the Oxford Movement seems to us to be by logical and divine necessity the resubmission of the English Church to the supreme authority of the Holy See, and God's way of accomplishing this is to multiply the Catholica within the Anglican fold until they fully "possess the sanctuary" and are able to redeliver the keys of the kingdom wrested by force from him into the hands of St. Peter to whom our Lord originally gave them.

gave them.

This Roman party is no insignificant or neglicible quantity, but is fast growing in adherents all over the world. The previous number of the Lamp had contributions not only from this country but from well-known Anglican clergy in England and even in Japan. The Rev. Arthur Llovd of Tokio tells us that to emphasize his belief in the necessity of a return to union with the Holy See he has begun to pay Peter's Pence, sending his annual contribution to Rome like a good Catholic.

Only See Faster Monday.

TO THE EDITOR OF THE SUN-Sir: I at

ORANGE, Easter Monday.

more than seven years. I heard confession Once to my knowledge a person said to the late rector: "I do not think I shall ever go to confession." Father Brown replied: "Conconfession. Father Brown replication; the Church does not command it. I am to tell you that you do not know what a help you are neglecting. But that is all I shall say." The subject was never mentioned again. That person never went to confession and was never reproached for not doing so.

As to the low and the high mass, let me say that there are always two, usually three, times every day in the week when a person who really wishes to receive the com can do so. The hours are from 6 to 8 in the morning. The service is read and is short: in the quiet church are only those who have come to receive the Blessed Sacrament

can do so. The hours are from 6 to 8 in the morning. The service is read and is short: in the quiet church are only those who have come to receive the Blessed Sacrament. If any one for good reasons cannot come to church at these times, let him test the kindness of the overwarked priest and see how willingly and nicely his needs will be met. The high celebration is an elaborate and a long ceremonial. The regular congregation are often disturbed by curiosity seekers. There is a sermon before the communion service, and then a long offertory. During the latter the curiosity seekers forget their wonder at the vestments and the incense, turn squarely about and gaze into the west gallery, searching for solo singers. One must already have stood and knelt for more than an hour before the consecration is reached. Is this as good a time to receive the communion as in the "rest and quietness" of the early morning?

As to fasting communion, Jeremy Taylor says: "It is a Catholic custom that they who receive the Holy Communion should receive it fasting. This is not a duty commanded by God (i. e., a matter of divine law), but unless it be necessary to eat, he that despises this custom gives nothing but the testimony of an evil mind."

The contrast between a Protestant-Episcopal-Church-in-America layman, rising leisurely, breakfasting heartily, proceeding comfortably to church and demanding the communion before has had time to forget his last cup of coffee, then returning home to denounce the "practices" of the priest at the altar; and that priest, rising at daybreak, assisting in the earlier services, officiating through the long and fatiruing ceremonial of the high celebration, and receiving the elements at midday without having tusted food since the night before-truly, this contrast is strong. Taken together with the naive reason given by "Churchman" for wanting "the law of the Church positively defined, in order that he and others who agree with him may not be "taunted", it makes a lively appeal to the services of the servi

To the Editor of The Sun-Sir: In to-lay's Sun "M." of Plainfield seeks to put the blame for present ritual excesses in the Protestant Episcopal Church on the timid or long-suffering Bishops of that denomination, but he is wrong in his emphasis. The blame for the alarming state of affairs in the Church rests primarily on the laymen, and particularly the vestrymen, not on the Bishops. When a parish in the Church of England

becomes vacant one single person, the holder of the "living," has power to appoint a vicer over the heads and against the wishes of the over the heads and against the wishes of the entire body of people in that parish. It is not so here. Every member of the parish has a right to participate in the election of vestrymen, and these, in turn, call a rector when a vacancy occurs. Now right here is where the real trouble begins. In many instances the vestry proceeds to call a man of whom it knows only by hearsay and whose doctrines and churchmanship are quite unknown to vestrymen. The mere fact that he is a clersyman in good standing and has perhaps been fairly successful somewhere else is enough for careless and indifferent vestrymen, who thus neclect their duty and betray their constituents.

The newly elected rector comes, introduces all the "six points" of ritual, shocks and disgusts the greater number of parishioners and sets the entire parish by the ears. It is always easier to get a man into a parish than

out of it, so when the Ritualistic rector, backed by his faction of sympathizers, refuses to leave at the request of the other and perhaps the far larger "Low Church" faction, these latter go clamoring to the Bishop of the diocese to espouse their quarrel and help them out of the trouble they have brought on themselves, and when he refuses to interfere they set up a howl and accuse him of cowardice and neglect.

"M. may find just such a case in his own diocese to-day, where the vestry of a fine old church called a man off-hand, with practically no investigation, to assume the rectorship, and found later, to their dismay, that he was an extremist. That church has been torn asunder; a number of the people have become Roman Catholics; others have joined the Presbyterians. The Bishop will not interfere; a once strong and un-tod parish has been ruined by the neglect of an unworthy vestry.

No, the fault is not with the Bishops; it is with the laity. An independent parish in search of a rector has the choice of hundreds of clergymen of all schools. If it elects a man whose tastes, manners and doctrines differ radically from those to which it is used and desires let it suffer in silence and not blame its Rishop. When Episcopal laymen cease to call and refuse to support Ritualistic rectors the blight of extreme Ritualism will pass from the Church—no sooner.

New Haven, April 11.

REJECT SOME BIBLE STORIES.

REJECT SOME BIBLE STORIES. Five Garrett Institute Theologues Believe

in Liberal Interpretation CHICAGO, April 15.—Five students of the Garrett Biblical Institute, three of whom are near graduation, have formed an organization and publicly refuse to accept many of the tenets which are held by orthodox followers of John Wesley. The students are considered the brightest men in the ological school, and two of them are disciples of Dr. Charles Horswell, professor of Old Testament literature, who was forced to resign from the faculty of the divinity school because of his radical views on the Bible. The "heretics" all hold pastorates. V. W. Thrall is pastor of the Cedarburg, Wis., Methodist Episcopal Church; C. R. Montague, of the First Meth-odist Episcopal Church of Salem, Wis.; A. L. Umpleby, of the First Methodist Episcopal Church at Chesterton, Ind.; T. P. Brannun, at

Church at Chesterton, Ind.; T. P. Brannun, at Bristol, Ill., and G. K. MacInnis, at Port Washington, Wis.,

The theological students with the dissenting opinions call themselves "Buzzites," which name is said to have a Biblical transcriptor and the second of the secon reference to scorners of overweening plety Some of the opinions which the "Buzzites" profess are:
That the book of Job is a drama, and not

istorical truth.

That the first six chapters of Genesis That the story of Jonah and the whale a parable, and cannot be accepted as

That the Scriptures are not inspiration. That the Resurrection was spiritual, and not physical.

That physical death did not follow as the result of sin.

DUN A CRIMINAL THREAT. Collector for Stationers' Board Convicted

and Fined \$10. Edward H. Loveless of 170 West Twentyecond street, who was a juror in the second Molineux trial and is secretary of the Stationers' Board of Trade of 97 and 99 Nassau street, was convicted yesterday in the Special Sessions before Justices Mayer, Wyatt and McKean of violating Section 559 of the Penal Code by sending a threatening letter to the Woodward Publishing Company. He was fined \$10 and was paroled until to-day to get it. The com-plainant was William H. England, treas-urer of the Woodward Publishing Comurer of the Woodward Publishing Company, which received a letter on Jan. 28 last from the "Bureau of Collections, Stationers' Board of Trade," signed by Loveless, threatening him "under the by-laws of the board" to notify members that they had had to sue him to collect a debt of \$15, unless he settled by Jan. 29 at 1 o'clock in the afternoon.

Although he says that the fifteen-dollar claim was in dispute, Mr. England sent a check for \$15, because "the accompanying list" contained the names of a great many prominent firms in the stationery trade. Then he stopped payment on the special Sessions Justices say, Justice Vyatt dissenting:

The purpose here was not to give a notice of the members of the Stationers' Board of rade for their benefit, but was solely to presence the complainant into a position where e would be compelled to pay. In other ords, there was an attempt to usurp the func-ord of the courts and to compel the com-lainant to satisfy a claim in controversy.

IT DOES NOT RECOGNIZE GOD. For That Reason He Would Not Swear to

Uphold and Defend the Constitution. WASHINGTON, April 15 .- S. R. Wills who was appointed a third class assistant inspector of steel material to be used in the hulls of naval vessels, has declined to subscribe to the necessary oath of office because the Federal Constitution, which he must swear to uphold and defend, does not recognize God. Mr. Wills is a member of the Reformed Presbyterian Church, one of whose tenets is that the existence of God must be recognized in every act of a public or private character.

of God must be recognized in every act of a public or private character.

A representative of the church called at the State and Navy departments to-day to find precedents for permitting the form of oath to be modified so that Mr. Wills may swear to defend and protect "the Government of the United States." He is willing to do this, because the Government, according to the holdings of the Reformed Presbyterian Church, recognizes God through the delivery of prayers in the Senate and the House of Representatives and through the annual thanksgiving proclamation of the President.

The oath which Mr. Wills must take, however, is prescribed by statute, and the naval authorities contend that Congress only can modify its form. The chances are that Mr. Wills's place will be given to somebody who does not object to swearing to defend the Constitution.

ROOS WILL CASE SETTLED. Widow, Who Was to Get Nothing, to

Administer the Estate. The dispute over the will of Leonard F. Roos, the art dealer, who died in November last, has been compromised by a settlement which admits the will to probate. Mrs. Maria B. Roos, the widow, who did not live with her husband and who was expressly cut off from any share in the testator's personal off from any share in the testator's personal property, was the principal contestant, and she has withdrawn. The executors under the will, W. A. Chase and Dr. James D. Trask, were requested by the beneficiaries under the will, who included five brothers and sisters of Leonard F. Roos, in Switzerland, not to qualify as executors, and they have agreed not to act as such for the present. It is expected that in a few days letters of administration on the estate will be issued to Mrs. Roos, the other parties consenting. The estate is valued at about \$150,000.

Policemen Who Enlisted Can Get Back Mayor Low will approve the bill passed by the Legislature authorizing the Police Commissioner to reinstate policemen who resigned to enlist in the army during the war with Spain. George Thompson, one of the men affected, appeared before the Mayor yesterday at a hearing held on the measure. It is understood that there are about half a cozen others who will apply to Gen. Greene to be restored.

Low Prices at the Kelekian Sale. The Dikran Khan Kelekian sale at the American Art Galleries yesterday attracted American Art Galleries yesterday attracted but few people. Low prices prevailed, and of the 250 pieces, many, particularly the pronzes, were passed without a bid. The tapestries and panels went for nominal sums, as a rule. The proceeds of the day were \$2,996. A large framed panel of Damascus tiles, with figures in blue, green and violet on a white ground, brought \$185, the best price of the day. Parsian, Rhodian and Chinese ceramics will be disposed of at to-day's sale.

SCHOOL BIBLE READING FUSS Injected Into Church Convention-Prestdent Roosevelt Criticised.

Representatives of all the Presbyterian and Reformed churches in the United States and Canada, meeting yesterday afternoon in the Marble Collegiate Church warmly discussed a report presented by the Rev. Dr. F. R. Beattie of Louisville, Kv. on "The Use of the Bible in the Public Schools." In the discussion it was declared by Gen. R. E. Prime of Yonkers that President Roosevelt made statements to Western audiences which he would not dare repeat in the East. This was after it had been asserted by the Rev. Dr. W. S. P

it had been asserted by the Rev. Dr. W. S. P. Bryan of Chicago that the President had declared "Bible reading in public schools to be but a relic of priestcraft." Dr. Bryan said he agreed with the President.

The chairman, the Rev. Dr. R. P. Kerr of Richmond, Va., declared the speakers to be out of order and brought the report of Dr. Beattie before the meeting for action. This called for uniformity of action in the various States in regard to Bible reading in the schools. It was voted to reconsider the report at another meeting to be held in October.

The Western Section of the Alliance of Reformed Churches Holding the Presbyterian System is the name of the organization. Nearly fifty delegates were present. There is an Eastern section of the alliance in Great Britain. Both sections are to meet in general council in Liverger

are to meet in general council in Liver-pool in June, next year. The alliance was welcomed to New York by the Rev. Dr. Burrell. The annual report asked that the meeting

The annual report asked that the meeting appoint a special day of prayer for public schools, suggesting the second Sunday in September. An appeal from the Mexican Presbyterian Church to be admitted to the alliance, and an invitation from the Presbyterian churches of Boston, to hold the next meeting of the alliance there, were also parts of the report.

A committee of five was appointed, at the request of the General Conference on Marriage and Divorce of the Episcopal and Presbyterian Churches, to devise means of cooperation, if possible, with other religious organizations and bodies, in securing united action to limit the evil arising from the loose divorce laws prevailing in many States. vailing in many States.

SEMINARY ELECTION TO-DAY. cessor to the Late Dean Hoffman and

One Professor to Be Chosen. Trustees of the General Theological Seminary in Chelsea Square, meet in Sherred Hall of that institution this afternoon to elect a dean of the seminary and a professor of ecclesiastical history. trustees consist of sixty-six bishops; fifteen clergymen and laymen elected by the five dioceses in this State, a few from other dioceses, and twenty-five named by the General Convention or 116 in all. The seminary is the only official institu-

The seminary is the only official institu-tion of learning maintained by the Protestant Episcopal Church in the United States, and it educates about as many of the Episcopal clergy as all of the unofficial seminaries, of which there are half a dozen, together. The new dean will take the place of the late Rev. Dr. E. A. Hoffman, the vickest clergyman in his day in America. the richest clergyman in his day in America who was dean from 1879 to 1902 and brough who was dean from 1879 to 1902 and brought the seminary from a condition of poverty and neglect to one of affluence and influence. The nominees for the deanship are Warden Cole of Annandale, Prof. Hart of Berkeley Divinity School, the Rev. Dr. Mortimer of St. Mark's Church, Philadelphia; the Rev. Dr. Parks of Calvary, and the Rev. Dr. Peters of St. Michael's, this city; Dean Robbins of the Albany Cathedral, and President Smith of Trinity College. Hartford. The Bishops of Vermont, Tennessee and California, and the Rev. Dr. Grosvenor of the Incarnation, this city were nominated, but withdrew their names. It is said that the trustees cannot well go outside the list of nominations, but there have been indications that the Church is not well satisfied that the right man is in

the list. Therefore the may be an adjournment without election.

The nominees for the professorship are: Messrs. Carstensen of New York, Converse of Rochester, Enos of Troy, Kinsman of Brekeley Divinity School, Lilienthal of New York, Moses of Wayne, Pa.; Rhinelander of Washington, Schuyler of Scarsdale, N. Y.; Scratchley of Newark, and Drs. Lowndes of New York, Starr of Sewanee, Tenn.. and Waterman of Claremont, N. H.,

DOWLE'S ADVANCE GUARD HERE. Three Women and One Man to Prepare for the Besteration Host's 4,000.

all clergymen.

The Rev. Abraham F. Lee, recorder of the Zion Restoration Host, Deaconess Lee, his wife; the Rev. Sarah E. Hill and Deaconess Peters, an advance guard of the Rev. John Alexander Dowie's invasion. the Rev. John Alexander Dowle's invasion, arrived at the Grand Central Station yesterday morning from Chicago and went to a boarding house. They say they come to secure lodgings for the 4,000 missionaries of the host who are to come from Chicago next October; also to make a study of New York's geography and to assist the General Overseer to district the city.

They brought the information that the Restoration Host will number 4,000 at least, and that immediately upon their arrival

Restoration Host will number 4,000 at least, and that immediately upon their arrival they will begin a house to house canvass, distributing literature and preaching Dowieism to everybody who will listen. This process is to continue all day and there are to be meetings in the evening, most of them in Madison Square Garden. Saturdays are to be chartered by the Rev. Mr. Lee to take the host, at 25 cents per individual, up the Hudson, to Coney Island, and if the weather permits, for a trip to sea. eather permits, for a trip to sea.

BROOKLYN CHILDREN'S JUDGE. Mayor Low Appoints the Superintendent of the Children's Society.

Robert J. Wilkin of Brooklyn was appointed by Mayor Low yesterday a Justice of the Court of Special Sessions in Brooklyn. Mr. Wilkin, who is superintendent of the Brooklyn Society for the Prevention of Cruelty to Children, will be the Judge of the new Brooklyn Children's Court, which will be opened as soon as quarters can be attained. Mr. Wilkin's appointment is for

attained. Mr. Wilkin's appointment is for ten years, at \$6,090 a year. He is a lawyer and is a Republican.

As superintendent of the children's society he will probably be succeeded by Frank S. Folk, his chief assistant.

Mr. Wilkin is one of the founders of the Brooklyn Canoe Club and an active member of the Crescent Club.

To Boom Fairbanks for Vice-President. INDIANAPOLIS, April 15 .- The name of Senator Charles W. Fairbanks will be the subject of discussion at West Ba len Springs subject of discussion at West Ba len Springs
this week, where a conference of political
leaders is arranged to formerly set afoot
his Vice-Presidential boom. Senator
Hanna who has always regarded Fairbanks
as a suitable exponent of the McKinley
policy, will be there as will be Gov. Durbin,
Gov. Nash of Ohio, Graeme Stewart, the
defeated Republican candidate for Mayor
of Chicago; Mayor Fleischmann, the successful Republican candidate for Mayor of
Cincinnati; Harry S. New, National Committeeman from Indiana, and others.

Friar Problem Is Settling Itself. Father Edward J. Vattmann, senior Catholic chaplain of the United States Army, who has served for four years in the Philippines, returned here yesterday on vacation leave. He said that the friar question, under the present control, is ad-justing itself satisfactorily both to the Church and to the civil government in the islands.